

DEPARTMENT OF STATE A/CDC/MR.

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Weekend supplement. P. 8
(Yoela Har-shafi).

RDS ☐ ~~IT THEY WOULD FORCE US TO COMMIT SUICIDE~~.

TS AUTH. _____ REASON(S) _____

ENDORSE EXISTING RECOMMENDATIONS of the "GLASS COMMISSION", according

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RELEASE ☒ WHICH the "Black Hebrews" are to be evacuated from Dimona

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and a special settlement is to be set up for them in the Negev, -

Have been resting for two months on the desk of the Minister of Interior. * The "Black Hebrews" got into the headlines, after the inhabitants of Dimona threatened: Over our dead bodies they will come to live in our house".

"Someone is trying to liquidate us. They want to cause our death, and then claim that this was suicide", said Ben-Ami Carter.

A few days earlier the telephone rang in my home. The leader of the Black Hebrews was on the line. "There exists an urgent problem", he said. "Would it be possible to meet you?"

I hesitated. The last time I met with him was a few months ago, just before the publication of the conclusions of the GLASS COMMISSION. I tried to avoid a meeting. "It is difficult for me to get to Dimona in the next few days"...

He interrupted me and implored me: "I'll come to Tel Aviv at any time that suits you. Just give us a few minutes".

Now he is sitting in front of me; he is putting on the table press cuttings and photostatic copies of articles, pointing with his finger at the key words in every headline: "...they are committing suicide", "suicide", "... they will commit suicide"...

The man, whom the members of his community address as: "Father", or "Righteous teacher", who usually restrains his feelings as befits a spiritual leader, this time did not try

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to conceal his excitement: "You remember with how much joy we received the recommendations of the Glass Commission?"

Admittedly, we had requested agricultural land, no matter what soil; even if it were stony ground, or sand. The main thing was some place where we could grow our vegetarian food. But when the members of the Commission recommended that we should be settled at Ramat-Hovev, we did not object. Just to set up house, a place of our own. Now I am afraid that we have been had. Ramat Hovev is close to a petro-chemical industrial zone. Perhaps they intend to saturate the air we breathe with all kinds of chemicals that should cause our death, and afterwards they'll say that we have committed suicide?"

I looked at him with utter amazement. Our acquaintance dated back to the time shortly before his "immigration" from Liberia, at the head of a group of 49 people, in the spring of 1970; never have I had the slightest suspicion as to his intelligence or mental balance. "You can't be serious", I said. "If you intend to give publicity to this imaginary suspicion - that won't turn out to do you any good".

But Ben Ami continued with his own tune: "I can read newspapers. What's written, and what is not explicitly written. The negroes in America have learnt from the American Jews how to read newspapers: The Anti-Defamation League never accepted the argument that a report with an anti-semitic message was printed 'unintentionally'. They forced the American press to exercise caution, in order not to serve as a tool for the dissemination of hatred and racial incitement, with or without intention. The wave of these publications does not insult us.

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It is frightening".

I felt like laughing. But I looked at Ben Ami and stopped myself. Carter was really confused and panicky.

I looked again at the press cuttings. The message I got was different from the one that Carter registered. I said: "I think that the word "suicide" appeared in the papers as a kind of "code-word" which was mentioned in order to arouse in the reader's mind an association with the sect of Jim Jones and the affair of the slaughter in Johnstown. It is true that the result is the creation of fear and hostile suspicion towards you. This is a serious problem in itself. But there is no point in inflating it to dimensions of a phantastic libel".

"We have been living here for eleven years. We have been fighting tooth and claw so that our life here should be slightly better. Every year someone 'discovers' all over again that we have not been converted to Judaism, that we have branches in America, that we have the phenomenon of polygamy. But this time it is more than character-assassination. There are factors, which apparently want to prevent the confirmation and approval of the recommendations of the Glass Commission at any price. They have tried to influence the Commission - and failed. I don't know what they are capable of. But they won't force us to commit suicide."

"You are exaggerating. They wrote about you that you mete out the punishment of flogging, and this is true. They wrote that you shave off the hair of the head as punishment - and this is also true".

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Carter: "But it's the tone which makes the music.

It is written that he who spares the rod spoils (hates) his son. When a youngster acts in abandon, without restraint, he is liable to be punished. This is a rare instance with us. You have seen how much respect our children pay to the adults? If punishment is meted out - it is out of love. From the publications in the press one might think that the leaders of the community are sadists, and that all members of the sect have red marks on their backs."

"What about shaving of heads?"

Only once or twice did we shave off the hair of a fellow, who had stolen something and did not mend his ways after he had been warned. Once, seven years ago, we shaved off the hair of a woman's head. Why? Because she had committed adultery. She was warned more than once, but she persisted in her evil ways."

"Even once, is not exactly sympathetic", I remarked.

Carter: "With the orthodox Jews, all married women shave off the hair on their heads. Imagine that an anti-semitic newspaper would write that the Jews force their women to shave their heads, treat them for two weeks every month as "unclean", and that it is sufficient if someone suspects a woman of adultery for the fruit of her womb to be stigmatized for the rest of his (her) life. As I said, c'est le ton qui fait la musique".

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I travelled to Dimona. At first I requested to be able to speak to that woman, whose husband had left the sect and had claimed that its leaders had "overpowered" her and her son and prevent them from joining him. Haviva Bat-Israel embraces

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Hosiya, a beautiful baby of six weeks, and looks at me with large eyes. We are alone in a small room, sipping a cool drink, (composed of water, honey, lemon, and a shot of rum).

Hosiya looks hypnotized, not by Carter, but by the nipple of his mother's breast. Haviva starts to feed him and he calms down. "Why did you leave your husband?"

Haviva quickly denies: "I didn't leave him. He left".

"He didn't leave you. He asks you to return to him".

"But he left the nation. (This is how the Black Hebrews call their sect). I know that he wants to return to America. I do not. My place is here. My heart is here. I am not prepared to go back there, to slavery."

I did not react. In many conversations I have expressed the opinion to the members of the sect that there has been a tremendous improvement in the status of the negroes in America. Their opinion was different. "You keep seeing America with 'white eyes', they said to me. "The situation of the Blacks in America is getting worse. Only the methods are different."

"Your husband claims that you are being kept here against your will", I went on to ask Haviva. If this is true, I assure you you can walk out of here together with me. Carter won't dare to stop you..."

Haviva looks at me almost as if she wanted to kick me. "I don't want to leave. But the 'great one' (Ben Ami Carter) asked me whether I wanted to stay. He also took me to the police, because they wanted me to go there. They did not believe me. They believed my husband. I told them that I didn't want to go with my husband. I wanted to stay. They told me to go out to

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my husband outside, to talk to him. When I wanted to go back to the 'Great father', who was inside the policebuilding, my husband didn't let me go, and some more people who were with him, wanted to force me to get into a car. I held on to the baby with all my strength and shouted and cried, until they left me alone. Then the great father took me to the Municipality. I said to the man (Knesset Member Jacques Amir, the Mayor) that I request to be left alone, that I did not want to leave here".

"Aren't you homesick for your children? The big children went with their father?"

She wipes her eyes and looks at me straight: "I was weak after the birth. I was constantly under pressure. My husband used to come and there was a lot of shouting. I had no strength left. I told him to take the children. I thought he would leave me in peace."

Haviva and her husband were not married in a wedding recognized by law, neither in America nor in Israel. Actually she is his mistress, and the children are hers. In a normal situation a verdict by a Court of Law would have been required in order to get the children out of her care. But when the subject matter is "Black Hebrews", things are not always or necessarily conducted in the "normal way".

The meeting with Envoy Ben-Yehudah was less interesting. This is the mysterious leader, who is said to have been, according to the publications, the spiritual leader and close friend of Jim Jones. It is hinted that Ben Yehudah is plotting to bring about organized suicide by the sect in Dimona in a conspiracy to bring Ben-Israel to a

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"It's been written about you, that you are the 'brain' behind Ben Ami Carter, that you are his spiritual leader..."

Envoy Ben Yehudah, with the features of a painstaking teacher, perhaps narrow-minded, carrying in knotty, wooden, ornamented stick, is clearly embarrassed at hearing all this.

"How is it possible to say such non-sense. I? On the contrary. I am learning from the great father. From the Righteous Teacher of us all."

"But you were the guide of Jim Jones?"

The tall old man spreads his hands as if he were calling Heaven and Earth to be his witness. "He didn't even know me".

"But you met him? You were one of his disciples?"

"I have never seen him. I am sorry that I shall no longer be able to meet him".

"You are sorry? After what happened in Jonestown?"

Envoy Ben Yehudah is getting gloomy. "I don't know what happened in Jonestown. I don't believe that Jim Jones caused the death of his followers. Admittedly I have never met him, but I have ready with admiration his articles. He wrote a lot for the black press in America, and preached my brothers to shake off the fetters of slavery. He preached the Black Man to walk upright with his head held high."

According to the engraved stick, the symbol of the dozen "princes", the leaders of the sect, I knew what was the status of Envoy Ben Yehudah, but I wanted to from him the definition of his task.

"I am a teacher", he said. I try to guide my brothers who turn to me and request my advice".

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"Did you teach the right to commit suicide en masse either in a sermon or in a lesson?", I asked.

"We could die in the new Babylon(U.S.) For eleven years we have been struggling for the right to live in the Holy Land. We didn't come here to die".

Do the leaders of the community indeed keep a "House of Assignations" in Qalandia (East Jerusalem)?

Ben Ami pulls out a contract of lease. The house, or to be more correct, an apartment within a house, was rented at the time by a Christian negro family from America. When Carter learnt that they were forced to return to the U.S., AND THAT THEY WOULD HAVE TO CONTINUE THE PAYMENT OF RENT for the period of the contract, he drew up a sub-contract of lease with them on convenient terms. The date of the agreement is 1977. "There is no secret here and nothing new. Do you know under what conditions of crowdedness we live? We were lucky to get the place." "Yes, it is a house for the privileged, Ben Ami smiles. Every family goes out there on vacation, in turn, on rotation of seven days. It is a haven of spiritual hygiene. Those vacations are really saving our souls. The apartment also serves us as a source of income. These days, for instance, an art exhibition is held in Jerusalem. We have a stall for the sale of jewellery, articles of fashion, sandals - everything is handicraft. All the brothers and sisters who work at the exhibition sleep in Qalandia."

What does Carter have to say to the fact that two Black Hebrews tried to infiltrate into the country with false papers as policemen?

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Carter: "One of them is new to us. He arrived with a wife and children. He was told to go back for clarification to the airport, and there he was arrested. Then the police approached me to bring his wife and children to them. I did so immediately. I don't know about his papers, whether they were genuine or false. I cannot know. The second man who has been arrested, that's another matter. He is one of our brothers, who were expelled from the country. It is Amishadai Ben Israel. His wife and five children remained with us, and he tried to be reunited with his family. The Glass Commission recommended that the matter of those who had been expelled be re-examined, and that the matter of family reunion should be given favorable consideration."

"But you have committed yourself to prevent the entry of additional Black ~~Hebrews~~ into the country?"

Carter: "That is not so. I declared in writing that if our problem is solved, if we receive documents and will be like everybody else, we will not aid or abet any illegal infiltration. We won't give shelter and will not permit new people to join us without the permission of the Authorities. I cannot commit myself that nobody might try to enter, but I won't help him and won't shield him or protect him. What happens now? The recommendations are not being implemented, and I am being accused of not fulfilling my part of the deal".

"It is being claimed that you are spreading rumors about racist attitude towards you, and that you are harming Israel's image in America".

Carter: "It is no secret that there are Blacks in America."

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It's no secret that there are Jews in America. It's no secret, either, that there are powerful factors that can make political capital out of inciting Blacks against Jews, and vice versa. We have never slandered the State, but to live here for eleven years without any legal status, that's a long time. Both Black leaders and Jewish leaders have heard about our problem, have visited us, have talked to us. Three years ago a mission visited us, headed by Dr. Bayard Rustin. In October 1979 another delegation visited here, with Rustin's participation, headed by William Fullard. They met with Begin. The Prime Minister promised them that a humanitarian solution would be found, and soon, for our problem. They tape-recorded the interview. It was then agreed, on the strength of the Prime Minister's promise that we would moderate our criticism of the way we are being treated and won't take the problem outside. We stood by that agreement. Now I suspect that we have been had. We are not shouting - but they continue to kick us. And the police, too, is now conducting "special investigations".

Carter is leafing through the papers in his briefcase and pulls out a draft; on one side of it there is a stencil print which is not clear, and on its other side there are a number of questions in handwriting, without signature, and without any heading. "This is what they gave me at the police", he says. The sheet contains four questions:

1. How many vehicles are there, and what are their numbers?
2. How many people have driving licences, of what kind and of what country?

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3. How many people have left the sect and where are they today (last two years)?
4. Where do burials take place, how many burial licences have been issued in the course of last year?

Carter: "I answered them then and there that we have four vehicles and fifteen holders, of driving licences. What is there to investigate?. Our vehicles stand here, every night at the same place, and the parking place of the neighborhood. I can tell them that about twenty people left during the last two years. But How can I know where they went to?"

What about the burial? Carter raises his hands: "I really can't believe that the police does not know that it isn't us who bury our dead. Only the "Chevra Kadisha" (Jewish Rabbinical Burial Society) buries them. Not in Jewish graves, but outside that burial zone. I asked them for the list, and for several weeks they have made me go back and forth. I am beginning to suspect that they haven't kept any registration at all. What was there to register? Another Black has died".

Men and women are taking their leave in peace and bid me Shalom. I take the opportunity to throw a question at Carter in the presence of his followers: "And if things get even more difficult, are you liable to preach suicide?" He takes in with a wide movement of his arms all the windows looking down on us from the concrete buildings of Shekhunat Hanitzhon (the residential quarter): "Here? This is not a jungle! It would be enough for one person to raise his voice and scream - and the entire Dimona police force would come down on us." One young and energetic black woman grips my arm: "You have talked to me more than once.

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Do you think that if they told me to jump under the wheels of the train, I'd jump?"

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This week it turned out that the real danger is not the danger of the "suicide" of the Black Hebrews, or the way they prefer to call themselves "the Israeli Hebrews". When it became known in Dimona that the sect had rented an apartment (an additional one) and were about to move in - the tenants in that house decided to prevent their entry.

Is this just racism, or hatred for no good reason? - No. Those who are opposed to the entry of the Blacks have strong reasons. It is clear to them, that it wouldn't be just one Black family that would move in to the rented apartment, but two to three families, number 30 - 40 persons! This fact alone is enough to justify the sharp resistance of the other tenants who are apprehensive about the deterioration of the quality of life in that residential house.

But the resistance exists not only in Dimona. In Arad there has started to act a "Public Committee for the Removal of the Black Hebrews", which even proclaimed an operation of "house to house collection of signatures" on a petition which demands: The sect is to be declared a hostile organization; the immediate abolition of the recommendations of the Glass Commission; to expel immediately the leadership of the sect, primarily Ben Ami Carter, and then all the others.

In the local paper of Arad "Kidud" (a weekly) it is reported that the members of the committee have visited all

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real estate brokers and requested them "not to handle any more requests for the sale or lease of that hostile organization". In the weekly also appears a letter from a resident of Arad, Eli Matmor, who lives in a house in which one apartment is occupied by the Blacks and who dissociates himself from the publications of the committee of his house. The Matmor family declares that the presence of the Blacks does not disturb them and that it seems to them that the "concern" of the others "is mixed with no small amount of racism which does not befit cultured persons, and above all not Jews". The Matmor family also denounces the arguments concerning lack of hygiene on the part of the Negroes and deny the damage which they quasi do to the property of all the tenants of the house.

Matmor's letter has reaped an infuriated reaction - on the pages of the local paper - by another resident of Arad, Amit Carni. Mr. Carni says that "it is completely unimportant whether the members of the sect are clean or dirty, quiet or noisy, polite or ruffians". The main thing is: that their "declared aim is to take over this country and to expel from it all the Whites".

Has the Glass Commission indeed ignored all the "facts" which are spread by the Committee for the liquidation of the Blacks?

The answer is in the negative. The Committee has gone into great detail of the doctrine of the sect, its cults and aims, and the commission members have dismissed the claim that the members of the sect to "genuine true Judaism" and their "right" to this country. The Commission has also declared,

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were
that if it /possible to expel the members of the sect from this country, this would be the most desirable solution. However, taking into account all the factors - which are enumerated in great detail by the report - it is impossible to carry out such expulsion, which is contrary to natural justice. If this is not enough - the report says - such a thing is liable to cause harm to American Jewry, why would have to pay the price for such a deed.

Jewish
The Commission does not blame the/neighbors of the Blacks in Dimona and does not accuse them of racism. On the contrary. It expressed amazement at the capacity of self-restraint which they have exercised hitherto, in view of the drastic decline in the quality of life which has been caused as a result of that problem, which is the result of Governmental shortcomings (mistakes) committed in the course of an entire Decade.

The Commission recommended to take the Black Hebrews out of their existing dwellings and places of residence, to enable them to settle in humane places of residence, elsewhere, and all this on condition that they undertake not to provide shelter to any new illegal immigrants.

This week the residents of Dimona have proved that their patience has come to an end. Jacques Amir (the Mayor) has urgently invited the Knesset Committee of Interior Affairs to come to his town. The Blacks Hebrews are waiting.

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(M.. RAVOR)

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Wednesday, August 27, 1980.
MAARIV (Page 15)
Bucky Na'a.

"The Babies of the Black Hebrews
are circumcised by a member of the Sect."

"200 Babies of the Black Hebrews were born in Israel and were circumcised 'according to Religious Law', since the sect first came to Israel 11 years ago. The babies were circumcised by the "Mohel" (specialist in performing circumcisions) who is a member of the sect, who learnt his task from one of the Jewish professional Mohalim in Dimona. " This was reported yesterday by the leader of the sect of Black Hebrews, Ben Carter, in a "cross-examination" performed by members of the Knesset Committee for Internal Affairs, who had come to Dimona in order to clarify details which do not appear in the report issued by the Glass Commission.

Yesterday, for the first time since they arrived in Israel, the Black Hebrews sat at the same table with all the parties concerned with their problem. The Mayor of Dimona, MK Jacques Amir, the members of the Knesset Committee for Internal Affairs, representatives of the National Headquarters of the Police and the Negev Police, the Mayor of Arad, and the Action Committee for the expulsion of the Black Hebrews from the country, from Dimona and Arad.

Carter revealed that when the sect arrived in Israel, they had an extremist attitude against the State. Today, so he claims, they are prepared to do everything in order to defend the State of Israel, and even want to enlist in the IDF.

The people of Arad explained to those present all their

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motives for being against the sect and claimed that it might bring disaster upon the State of Israel. They proposed that the recommendations of the Glass Commission be rejected and that the leaders of the sect of Black Hebrews be expelled from Israel on the strength of charges of infiltration (entry) into the country without permission.

The inhabitants of Dimona, with tears in their eyes, told the audience about their suffering and their difficult lives in the neighborhood of the apartments of the sect.

The Commission heard behind closed doors the attitude of the Israel Police concerning the sect of the Black Hebrews, and this week its recommendations will be submitted to the Minister of Interior.

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DIMONA MAYOR SAYS: SHELIVING THE PROBLEM WILL ONLY LEAD TO A DISASTER.

On June 13 this year the report of the "Glass Committee" was submitted to Interior Minister Dr. Yosef Burg. The committee had been appointed on August 4, 1978 and requested to submit its findings within two months' time. Its task was: to investigate the problem of the "Black Hebrews" sect and make proposals to resolve it.

Since then almost two years have gone by. But on perusing the report we find that these two years were used not to ignore the issue, but to investigate it extremely thoroughly, including the study of every document submitted, hearing the testimony of every single factor desiring to be heard, making repeated visits to the accommodations of the members of this sect, holding conversations and interrogating the leaders as well as the rank and file. The report analyses in detail the situation that exists, the historic sequence of events, and the alternatives with regard to a solution : letting the present state of affairs continue, deporting the members of the sect from the country, making arrangements to accord them legal status, and finding a solution permitting their continued existence in our midst.

The committee admits quite frankly that deportation would have been the most desirable solution, had it been possible. However the difficulties pertaining to its implementation, and the damage it will cause rule this out altogether.

M.K. Jacques Amir, mayor of Dimona, who raised the problem in a motion to the agenda in the Knesset on March 13, 1978, said : "This group has been living in our country for the past ten years. They have no citizenship status. Their everyday living and housing conditions are not consistent with the character of a democratic state which takes care of its citizens residing within its borders."

Amir's proposal was passed on from the Plenum to the Knesset Committee, which in turn recommended that a committee be set up. This committee was appointed by the Minister of the Interior and its chairman was the chairman of the Knesset's Constitution, Law and Justice Committee, M.K. David Glass. The Committee's findings :

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They add that the municipality of Dimona and the local police are 'impotent' and are unable to do anything to restore order, and certainly unable to find a solution.

Next Sunday the appeal is scheduled to be heard in the Supreme Court.

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"As a result of the government's policy, which on the one hand has de facto accepted the reality of the Black Hebrews in this country, yet on the other hand has refused to accord them any kind of recognition or status, a serious situation has been created, with the gravest implications from legal, social, humane and political aspects".

The committee states : "A continuation of the existing state of affairs is an open invitation to violence". The members of the committee state unequivocally: "TO accept the conditions under which the members of this sect live is a disgrace to Israel's conscience and to that of every enlightened citizen living in this country." The committee's urgent recommendation : "An immediate start must be made in order to accord the members of this sect proper status (through a controlled and careful process as set out in the recommendations), and concurrently to take urgent steps towards realising the plan of resettling them."

From the time the committee's recommendations were placed before the Interior Minister - nothing has happened. On the other hand, numerous reports have again been broadcast by the media concerning the Black Hebrews, including various "disclosures" concerning the sect. It transpires that all these had already been checked out by the "Glass Committee", and some of this body's findings are stated hereunder:

- ON THE PROBLEM OF EMPLOYMENT FOR THE BLACK HEBREWS.

"No orders exist from higher authorities to the employment office of how to act, and in at least one case this state of affairs was exploited by the head of the employment office in Arad - a man who is personally one of most virulent opponents of this sect - who exercised the law in the most rigid manner, using every opportunity to put an end to any employment obtained by the members of this sect in Arad".

- ARE THE BLACK HEBREWS IN EFFECT A CRIMINAL THREAT ?

The report states : "In his testimony before the committee, Sgan Nitzav Felix Saban of the Southern Police ~~said that "crime among the~~ ~~sect is less than among the~~

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the Jews".

- DO THE BLACK HEBREWS IN EFFECT CONSTITUTE A FOCUS
FOR INFECTION AND/OR POLLUTION ?

The Committee says: "Taking into account the terrible congestion prevailing in the living quarters of the Black Hebrews, special praise must be voiced for the definitely acceptable norms of quality of life of this sect...exemplary orderliness and cleanliness prevail in the rooms, and in the small room used as a communal kitchen. The same also applies ^{to} the areas surrounding the houses, which are to be singled out for their cleanliness as compared to the yards of other buildings in the town and even in the quarter. The same holds good for the members themselves. The Committee members have met with several dozen people, all of whom definitely convey an impression of healthy sturdy people, well-dressed and happy with their lot".

- DO THE CHILDREN OF THE BLACK HEBREWS PROVIDE A "BAD EXAMPLE"
FOR THE OTHER CHILDREN IN THE NEIGHBOURHOOD ?

The report cites a survey carried out by Mr. Amihai Meir, a regional communal labour official of the Histadrut : "...It is to be noted, with a certain amount of envy, what achievements have been attained in inculcating norms of behaviour in the schoolchildren. These are reflected in the display of an inner discipline, courtesy to grown-ups (especially the teacher) and qualities of orderliness and cleanliness".

- ARE SUCH ACHIEVEMENTS REACHED AT THE COST OF MALTREATING
THE CHILDREN ?

The Glass report says: "The findings of the investigation show that no such thing as physical punishment of the children exists, beyond what is normal between parents and offspring."

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- DO THE BLACK HEBREWS CONSTITUTE A SECURITY THREAT ?

The Committee establishes: "So far no case has been discovered of any link with a hostile element in the intention of carrying out any kind of active blow against the State of Israel".

- IS THERE NO DANGER INHERENT IN THE PRESENT EXISTENCE OF THE COMMUNITY IN DIMONA ?

There certainly is ! The committee states unequivocally: "In view of the dreadful congestion in the living quarters of the Black Hebrews, the quality of life in the quarters has declined drastically... no amount of good will on either side (that of the Black Hebrews or the Jews) can overcome the environmental hazards which have evolved as a result of this state of crowding and congestion".

M.K. Jacques Amir knows that his town is sitting on a barrel of gunpowder. He says: "...Any further delay in implementing the Glass committee's recommendations could cause a disaster. Those who postpone the solution are taking a very serious responsibility upon themselves".

I asked Dr. Burg why the approval of the recommendations is being held up. "The minister is actively perusing the report", Dr. Burg's spokesman declared. M.K. David Glass, and Messrs. Arie Meir, Zvi Zilker and Zeev Katzenelenbogen conclude their findings as follows : "The decision that was made is basically a moral one, as well as a Jewish and humane one. Its speedy implementation, despite all the difficulties in the way, will constitute a milestone of dignity and self-respect where Jewish society in Israel is concerned."

But the decision is still being delayed. It is under the active perusal of the Minister of the Interior.

R.B.

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